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ABSTRACT

This booklet, prepared for the 1977 World Day of Peace, examines the growing use of torture by governments around the world. It specifically focuses on torture and imprisonment of political prisoners as systematic violations of human rights. The booklet includes: a background essay which discusses human rights in the context of U.S. foreign policy; a paraliturgy section; an essay of the technology of torture; five case studies; a study and action guide; and a resource section. Argentina, Czechoslovakia, Indonesia, Iran, and South Africa are the five countries selected for the case studies. They were chosen with these criteria in mind: severe and persistant human rights violations; geographic distribution; and relationship to the United States aid and trade policies. The study and action guide outlines the procedures for the adoption of a political prisoner and gives suggestions and ideas for ongoing discussion and action related to the prisoner. Organizations, books, periodicals, and foreign embassies concerned with human rights are listed in the resource section. Though written from a religious point of view, this booklet is appropriate for all groups concerned with human rights. (Author/JK)

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If you Want Peace, Defend Life.

by

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and

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Office of International Justice and Peace
United States Catholic Conference

SO 010 678

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. . . Defend Life

10th Annual World Period of Peace
November 1976

Etchings by Buu Chi.

PREFACE

"If you want peace, defend life" has been selected by Pope Paul VI as the theme for the 10th Annual World Day of Peace in 1977. The theme expresses Pope Paul's concern about the numerous attacks on human life evident in today's society. In the face of countless onslaughts on human life—the most precious human possession—the Holy Father calls us all to life's defense. For the purpose of developing the papal theme these attacks are classified into two general groupings. In the first are those that are aimed at or involved with the deaths of millions of human beings, such as war, abortion and hunger.*

The second group includes those attacks that violate the integrity of the human person, such as mutilations, physical or mental torture, and attempts to coerce the will itself. But it is with quite special emphasis that the Holy Father condemns torture. "It is inadmissible," he says, "even though it is used for the purpose of exercising justice and defending public order. . . . It must be disavowed and abolished." In this same category the papal theme places attacks on the integrity of human life evident in penal and prison systems: arbitrary judgment and detention; illegal proceedings; protracted imprisonment; bad conditions of the detainees and their families; inhumane interrogation, brainwashing.

This reflection and action booklet, prepared for the 1977 World Day of Peace, focuses on torture and imprisonment as gross, systematic violations of human rights against the dignity of all. As Archbishop Bernardin Gantin, the vice president of the Pontifical Commission, reminds us, there is "the incalculable risk of chain reaction extermination inherent in forgetting that life has a sacred character."

But what can any *one* person do? It is to this question that the booklet addresses itself. Each of us can touch the lives of those suffering torture and political imprisonment. Thieu Tri Tao was released from the prison of the Saigon government because of letters and protest, as was Bishop Chi Hak Soun released from solitary confinement and prison by the South Korean government. Yap Thiam Hien, an Indonesian lawyer, was freed from jail by the Indonesian government because of international protests. Our voices and actions added to the growing international outrage can stop the systematic torture and imprisonment our Holy Father calls "a widespread epidemic" in the world today.

The booklet includes a background piece by Archbishop Peter L. Gerety which places the topic of human rights in the context of U.S. foreign policy. Also included is a paraliturgy section, a series of specific case studies and an action section. Begin with us on this long road toward freedom. Take this book and your creative concern to study for ACTION. Discuss with your friends what you can do. Prepare for a long struggle—a struggle that Jesus exemplified—a struggle to defend and promote human dignity. Let us take the leap into FAITH, the step into ACTION.

*For detailed treatment of these issues consult:
"Respect Life 1977," Respect Life Committee, 1312 Massachusetts Avenue, N.W., Washington, D.C.;
"Our Daily Bread," volumes I, II, III, office of International Justice and Peace, U.S. Catholic Conference.

INTRODUCTION: Human Rights and Foreign Policy*

The Most Rev. Peter L. Gerety
Archbishop of Newark, New Jersey

To raise the topic of human rights in the context of foreign policymaking is to ask what is the moral framework or tradition by which we judge our actions in the world. The American political tradition has been framed in terms of the language of human and civil rights. Our earliest political documents assert that there is a body of moral truths which we hold and by which we are held accountable before the world.

The significance of human rights in U.S. foreign policy grows out of the substantial position they hold in our domestic political life. The principles supporting a human rights perspective on political life are universal principles. To affirm the dignity of the human person and the role of human rights in our domestic political life is to commit ourselves to uphold similar standards in our foreign policy.

The goals and values of American foreign policy are tested and manifested by human rights issues because of three coexisting facts: first, we define our political life in terms of human rights; second, the extent of human rights violations internationally has reached drastic proportions today, very often in the countries of our close allies; third, the United States, despite disclaimers, can make a difference on human rights issues if it chooses to give them a priority in our policies. In the face of these facts, it must be said that our recent performance has been high on rhetoric but very poor in real terms. Whether one cites the case of the Soviet Union, Korea, Brazil, Chile, Rhodesia or South Africa, the actual influence of human rights considerations in U.S. policymaking does not appear to be substantial or sustained.

One of the major reasons for this lack of moral and political leadership in an area where we are equipped by moral tradition and domestic experience to play a significant role is the view of statecraft which undergirds our action on human rights. It is a perspective which I believe is open to criticism on both empirical and moral grounds. I will attempt to state the critique in summary fashion.

Two Major Flaws

The protection of human rights is especially vulnerable because of two distinguishing elements of the international system: a lack of moral consensus and the absence of centralized authority, both of which are presumed in domestic societies. At the same time, the international community is committed in principle to human rights standards as these are expressed in the Universal Declaration of Human Rights. Since no centralized authority exists to implement the principles of the document, the burden falls primarily on individual states which remain the principal agents of authority and action in world politics. To pose the issue of human rights in the context of foreign policy inevitably raises the question: What responsibility does one state have concerning the violation of basic human rights in another sovereign state?

Responses to this question reflect two distinct and opposing conceptions of political and moral responsibility in international relations. The prevailing view in U.S. policy reflects the logic of classical diplomacy, in which the sovereign state is the basic unit of international politics and the conduct of its internal affairs is beyond the purview or the criticism of other states.

Complementing this perspective is the assertion that a sovereign state's survival is its first and ultimate responsibility, hence the domestic affairs of another state are only brought into the matrix of foreign policy calculations if they threaten the first nation's security.

*Excerpts from testimony submitted to the Senate Foreign Relations Committee, January 1976. Full text is available from Office of International Justice and Peace, U.S. Catholic Conference.

On the other hand, Catholic theory, as expressed, for example, by Pope John XXIII in *Pacem In Terris*, places the nation within a framework of moral and legal restraints. The sovereign state in this conception is not seen as immune from criticism by its own citizens or by other agents in the international community. Violations of basic human rights within one nation, therefore, are the legitimate concern of outsiders. This concern is especially compelling for us when it is provoked by the oppressive conduct of nations with whom the United States is closely allied.

In the conduct of foreign affairs it is simplistic to suggest that the United States either has no influence on the conduct of internal affairs of allies or that it has no business in these affairs. The reality is that United States relationships with many nations in the world are an intricate web of associations involving trade arrangements, banking interests, foreign and military assistance, as well as political, social and cultural ties.

When the internal conduct of a nation with whom the United States has a significant association becomes blatantly and seriously restrictive of human rights, the moral integrity of U.S. policy is challenged. There is contained in our belief about human dignity and human rights the idea that when rights are violated with impunity somewhere, they are threatened implicitly everywhere. Every human community, including political society, is held together by bonds of trust and respect which are made visible and tangible in the exercise of responsibility for one another. When we refuse to acknowledge responsibility for the life and dignity of others, then the road is open for rule by terrorism, torture and brute force.

Standards for U.S. Conduct

The issue properly stated, then, is not whether the United States should respond to violations of human rights by another nation; rather, the point for examination is what are the standards for a nation's behavior in human rights and what should be the U.S. response to their violation. Two measures are evident for a positive and public expression of the U.S. commitment to human rights.

First, in our bilateral relations we are committed in principle to uphold the standards of the U.N. Declaration of Human Rights. Yet, from Korea in Asia to Chile in Latin America we are deeply involved supporting regimes which have been consistently accused of human rights violations. I believe it is incumbent upon U.S. policymakers to find ways to give sustained and systematic attention to these charges and to take explicit and effective measures of redress. We do this when commercial, agricultural or labor interests are at stake. We should be able to do likewise on an issue

which is at the heart of our political tradition.

Second, on the systemic or multilateral level of policy we can support vigorously and vocally the work of the U.N. Human Rights Commission and the Interamerican Human Rights Commission. These international institutions are fragile and often less than effective, but they are steps in the direction which Pope John described as "the path toward juridical-political organization of the world community." As a major power in the international community, the support we can provide these institutions is uniquely important. I believe they deserve our strongest support.

In conclusion I would respond to the question expressed in your invitation to appear before this committee: "What kind of a nation do we want to be among the family of nations?" This is a question which cannot be answered fully or even principally in terms of our foreign policy.

Many new nations have a different approach to the solution of their problems: their criteria are public opinion, the appeal to nationalism and the drive for modernization. In such a world, we must accept the limits to the utility of sheer power and recognize that it may not be effectual in establishing or restoring order and peace in every situation, especially those of internal political and social conflict. And, there are many evils in the world whose eradication requires our compassion, not our force; our resources and technology, not our political dictation. The challenge in short is, while retaining the ability to use force when absolutely necessary, to avoid dignifying the use of force and, where possible, to discredit the resort to violence.

Our greatest opportunity, it seems to me, will lie increasingly in our response to Third/Fourth World countries, in our willingness and ability to provide capital and technical assistance without dictating the modalities of their particular economic and social development. We should be willing to some extent to share our abundance with them and, in the process, at least for some of us, to experience some of their suffering. Only in this way can we help make the family of nations a real family, based not on national egotism and striving for power, but on a shared and living commitment to the international common good.

LITURGY/PARALITURGY

Liturgical Readings

The following biblical texts were taken from the material provided by the Pontifical Commission of Justice and Peace in the presentation of the papal theme for 1977:

Genesis 1:28
Wisdom 16:13
I Cor. 15:32
John 10:15, 15:6.

A Paraliturgical Reading

The following group reading was adapted from material prepared by Don Luce.*

NARRATOR: We are all faced with the ultimate moral question: Do we want peace? Do we not often find ourselves committed to the false peace of defending "the established order"? Are we really dedicated to the search for a set of social, cultural and spiritual values, aimed at achieving greater justice, security, solidarity, participation creativity and human sharing? The pursuit of peace and the defense of life go together. Human life is endowed with exalted dignity; human life is sacred *(Mater et Magistra)*. It must be defended; life is the greatest blessing of all. But life today is under attack. No continent, no nation is immune from barbarous attacks on human life.

VOICE 1: After the streets fall silent,
After the bruises and the tear-gassed eyes are healed,
After the consensus has returned,
After the memories of Kent and My Lai and Hiroshima
Lose their power
And their connections with each other,
After the last American dies in Canada
And the last Korean in prison
And the last Indian at Pine Ridge,
After the last whale is emptied from the sea
And the last leopard emptied from its skin,
After the last iron door clangs shut
Behind the last conscience
And the last loaf of bread is hammered into bullets
And the bullets
Scattered among the hungry,
What answers will we find,
What armor will protect us,
When our children ask us . . . why?

NARRATOR: What answers will we find? What armor will protect us when our children ask: Why? Why are we silent? We rationalize. We say that we're just one person. We can't make the difference. We forget that change begins with one person and is accomplished by many people working together. The need is clear. Our responsibility is awesome.

VOICE 2: The Spirit of the Lord God is upon me,
because the Lord has anointed me
to bring good tidings to the afflicted;

VOICE 1: He has sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to those who are bound.

NARRATOR: In a prison in South Korea, Kim Chi Ha, an internationally known poet and Catholic layman, is kept in imprisonment for months, in solitary confinement so absolute that the regime denies him his God-given right to the sacraments. His plea for unknown prisoners is universal.

*Full text is available from Clergy and Laity Concerned, 235 E. 49th St., New York, NY 10017.

VOICE 2: Let's call it death.
2 a.m. in the cell is an awkward time.
You can neither fall asleep
Nor splash cool water onto the face
Nor read a book.
You're too tired for fantasies,
Too ashamed to shuffle about.
Too ashamed with your own self
To be mumbling away.
Just too ashamed, but
How are you to lie still?
Nothing at all you can do.
It's 2 a.m.
An awkward time.
Today's time,
Our time.
Let's call it death.

NARRATOR: Last year a New Orleans judge sentenced 16-year-old Johnny Ross to die in the electric chair. Johnny, who is black, had met with his lawyer only once, briefly, before the trial. The trial lasted one day. The jury took 90 minutes to find him guilty of raping a white woman and condemn him to death.

Johnny is not a statistic, but the numbers are frightening. In the South, justice has never been color-blind, particularly when a black man stands accused of raping a white woman. The figures show that in cases of black/white rape, a black man is 18 times more likely to be executed than someone else convicted of rape. Since 1930, 455 men have been executed for rape; 405 were black men, and all but two were executed in the South.

He is one of the youngest people in the country faced with the slow death of a lifetime in prison, since Louisiana's death penalty is currently suspended due to Supreme Court rulings. He is entitled to a fair hearing to prove his innocence, but he is too poor to afford an adequate defense. Johnny writes for help.

VOICE 1: Please try and understand what I m about to explain to you. Please take out the time.

See, I have no one else to help me. Please believe that I didn't do this, neither did I have anything to do with it. Please, I need your help. I come from a very poor family, I don't know who my father is. And my mother is getting welfare. I'm hurting and suffering.

Only if I had someone to hold my hand and walk with me, I know I will make it. Please I beg you to help me, and talk with me. I m truly afraid to die, and Louisiana Penitentiary is a very dangerous place for a 16-year-old to spend the rest of his life. Please help me.

I'll wait to hear from you soon.

NARRATOR: Tao was 17 years old when she was arrested in 1968 by the Saigon regime. Charged with "spreading communist propaganda," she was sent to the tiger cages of Con Son Island. There she was found by several Americans. They protested and Tao was transferred to an insane asylum where she smuggled this letter out of her new jail.

VOICE 2: Like more than hundreds of thousands of political prisoners in our country, I'm suffering a hell on earth. For six years in prison, I have lost health, knowledge, intelligence, memory. Six years constantly seeking to end torments and repressions, seeking for the way to live in peace, but not a minute serene!

NARRATOR: When students at Wellesly College in Massachusetts heard about Tao's situation, they wrote to their representative, Margaret Hechler. Representative Hechler then took her case to the State Department. Three weeks later Tao was released, paralyzed by years of shackling and malnutrition. But free! She wrote a second letter:

VOICE 1: I'm sure you'll spend a merrier Christmas this year because the work of you and your friends in peace has carried fruit. I left the earthly hell on December 7th. Do you believe it? I hardly believed that it was true. At the gate of the mental hospital, they pushed me out of the prison car and told me to go home by my own means. I was amazed. I kept asking them, "Do you release me, really, actually?" I must have looked ridiculous,

for when they handed me my release papers, I saw a mark of compassion in their smile. They nodded and I realized my steps are now those of a free person after more than six years of detention."

NARRATOR: What answers will we find . . . What armor will protect us . . . When our children ask: Why?

VOICE 2: The Spirit of the Lord God is upon me,
To comfort all who mourn;
To grant to those who mourn in Zion—
To give them a garland instead of ashes,
The oil of gladness instead of mourning.

VOICE 1: The mantle of praise instead of a faint spirit;
That they may be called oaks of righteousness;
The Planting of the Lord, that He may be glorified.

VOICES 1 & 2: They shall build up the ancient ruins,
They shall raise up the former devastations;
They shall repair the ruined cities,
The devastations of many generations.

THE TECHNOLOGY OF TORTURE

Gas chambers. Buchanwald. SS squads. These are chilling words or dark deeds of the past. In recent years, new words have crept into our vocabulary: the parrot's perch, death squads, DINA, KGB, SAVAK, KCIA, KOPDAMTIB, panton and the electric prod.

The new trend of torture, however, is different from the old. It is commonly practiced by some governments and tolerated by many others. It is becoming a systematized, refined technology, cancerously spreading throughout the world. And it has no racial, religious, ideological, sex or class bounds.

Torture has indeed become a worldwide phenomenon. Amnesty International, a human rights organization, documents the institutionalized systems of torture in 64 countries. The governing power of these countries rests heavily on the concept of complete control of the society. Not only can torture extract information from "enemies," it also can silence political opposition and intimidate the general public into total submission.

More alarming is that these governments, with disparate economic and political theories, are sharing their techniques of torture with one another. As Jean-Pierre Clavel of Amnesty International writes, "What distinguishes the present wave of torture from others is that where formerly it presented itself as a series of national crises, today we confront an international network of Torture States exchanging expertise and equipment."

To Be Killed Without Dying

Amnesty International defines torture as "the systematic and deliberate infliction of acute pain in any form by one person on another, or on a third person, in order to accomplish the purpose of the former against the will of the latter." Physical tortures include beating, electro-shock, near-drowning, sleep depravation and drugs. Mental torture can vary according to cultural differences. For example, making a Moslem kiss the cross can be a humiliation and a form of torture, just as forcing a Christian to kiss the Koran can be. Adverse pressures while in confinement are also forms of torture: cramped quarters; inadequate toilet facilities; separation from families; violations of legal rights; prolonged interrogation under extreme tension; fatiguing physical exercise; semi-starvation. All are devised to break down systematically the moral and physical defenses of the individual. The result is to "kill a person without them dying."

The pain does not end with the release of the prisoner but unquestionably remains with him or her for the rest of his or her life. Besides the physical scars, anxiety, hypochondria, hysteria, insomnia, tremors and disease are common. A vivid example of this was a young woman prisoner who was cruelly tortured in an Indonesian prison. So deeply had she been affected psychologically by the torture that even several years after her release, as she was relating her experience, she became hysterical, screaming that her head was burning and yelling at her husband whom she mistook for her torturer.

Another case is that of Father Tito de Alenca, a Dominican priest from Brazil, who attempted suicide after enduring 12 hours of interrogation and torture. Shortly after his release in 1971, he committed suicide.

Who Are the Torturers?

Who are these torturers and what motivates them to do such horrendous acts? Some are indeed abnormal personalities. *Most are not.* "Regrettably," Amnesty International points out, "normal people may be brainwashed and if our education systems, newspapers and politicians teach us from earliest days that members of one race, or religion, or political belief are not to be regarded as humans like ourselves, then it will be normal if we treat them inhumanly." The professional torturer is likely to be a person who achieves relief of mental stress by aggressive acts, who acts out his own fantasies by destroying others.

The torturers often are low-ranking police and

military officials. But, there are others: doctors examine victims; psychologists analyze how far the torturer should go; scientists invent new devices and techniques; judges sentence prisoners on false charges or extorted confessions; politicians and civil servants deny to the outside world the use of torture; and foreign governments sanction the torture by granting aid, training and equipment to the nations employing these measures.

CASE STUDIES: Introduction

The five countries selected for study in this booklet—Argentina, Czechoslovakia, Indonesia, Iran and South Africa—are examples of the worldwide, systematic use of torture and long-term detention. They were chosen with several criteria in mind: severe and persistent human rights violations, geographic distribution and relationship to the U.S. aid and trade policies. The prisoners you will meet in this booklet are all "prisoners of conscience," arrested either because they acted nonviolently for justice or because they arbitrarily were picked up by the police and military.

Each of these countries and prisoners has a different experience with their own brand of torture. Argentina has its rampant para-military death squads; Czechoslovakia imprisons primarily because of opposition among the intelligentsia; Indonesia has a system of long-term detention; Iran enforces a liberal policy of the death sentence; and South Africa suppresses the black majority.

Unfortunately this litany of "Torture States" and political prisoners does not exhaust the list. The review could have included the Philippines, South and North Korea, Brazil, the USSR, Paraguay, Thailand, Cambodia, Nicaragua, Haiti, Chile, the People's Republic of China and on and on. We, too, are a part of it all—this ugly nightmare. Strangely, each one of us is both the victim of these dehumanizing acts and the accomplice through our aid and trade programs. Our tax money buys military aid for some of these "Torture States" and supports trade programs with others. And some day, this list could also include ourselves, our families—if we fail to become our brothers' and sisters' keepers.

ARGENTINA: Rampaging Death Squads and Terror

Compared to other Latin American countries, Argentina has enjoyed a relatively peaceful and prosperous existence. It is the second largest country in South America in both area and population. Its people are among the best educated, the best fed and the best cared for in the region. It has had a relatively high education rate and ranks fourth in the world for physician per population.

In recent months, however, the level of violence and the depravations of human rights have reached catastrophic proportions. Since the military coup of March 1976, repression has escalated dramatically into every facet of Argentine life. Consider these points:

- An average of 10 people per day are being assassinated. For the first six months of 1976, Amnesty International documents 493 politically motivated deaths.
- Before the coup the number of political prisoners was estimated at about 5,000 persons. Now the estimates have soared to 15,000 to 30,000. Most are being held without trial or charge.
- Right-wing death squads are accountable for a majority of the assassinations. These paramilitary and military police terrorists, including avowed neo-Nazis, operate with impunity from law and order.
- Latin American refugees, lawyers who defend political prisoners, trade unionists, students, academics, scientists, religious leaders and relatives of guerrillas are most vulnerable to these right-wing vigilante attacks.

General Jorge Videla's military government claims that most often the violence is between left- and right-wing terrorist groups and that the situation is out of their control. Yet, according to reporters, humanitarian groups and the religious community, the right wing seems to have at least implicit sanctions of highly placed officials. There is no report of arrests of any right-wing terrorists, but scores of leftists have been imprisoned.

The Argentine Anti-Communist Alliance (AAA), organized during the 1973 labor disputes against rank-and-file workers organizations, is the most notorious of these government-backed private armies. Under the direction of Jose Lopez Rega, the former social welfare minister, the AAA was merged with certain special units of the Federal Police. Allegedly, Lopez Rega siphoned off government weapons and monies—including U.S. economic and military funds—for the AAA. Amnesty International estimates that the AAA has carried out "more than 2,000 political assassinations since 1973."

Victims

SUSANA PIOLI is an 18-year-old high school student. She was arrested for her participation in the Student Union Center and the Community Service Center of Azul. Susana was acquitted of charges of "illegal association" 20 months ago, yet she remains in prison with no formal charges against her.

DR. MAXIMO VICTORIA is a nuclear physicist at the Atomic Energy Commission. He obtained his degree from the Lawrence Radiation Institute at Berkeley University, California. He was arrested at work, tortured and sent to "Bahia Aguirre," a boat on the River Plate. His family was in complete ignorance of his fate until his transfer to Villa Devoto prison in Buenos Aires. They were told that there were no charges against him.

CLAUDIO BERMAN is a 50-year-old psychoanalyst and psychologist. He was president of the Federation of Argentinian Psychologists and a university professor. He was arrested in June 1976 and is being detained in Cordoba. He is not allowed visits from his family or a lawyer.

MONICA MIGNONE is the daughter of Dr. Emilio Mignone, a former undersecretary for education and a leading Catholic. She was abducted from her home on May 14, 1976, at 5 a.m. by men claiming to be from the army. Although they said she was only wanted for questioning, she has not been heard of since.

Religion Under Seige

Slowly, terrorism and repression have invaded the quiet recesses of the convents, churches and synagogues of Argentina. Since the coup, dozens of clergy and active laity have been killed; scores have been arrested and an unknown number have disappeared.

The AAA and other right-wing terrorist groups are connected to these assaults. In a recent press release, the AAA explains who are targeted for their systematic campaigns of mass killings: "all individuals regardless of their nationality, religion, race or creed who obey Marxist, Masonic, anti-Christian, or international reactionary Jewish interests."

Among the most recent incidents are those involving four priests and a bishop known for their commitment to the poor. Bishop Enrique Angelelli was killed in an auto accident, reportedly the result of an assassination plot. The bishop was openly irritating the right-wing sector of the government because of his work with the poor. The most horrible and terrifying instance of these attacks on the clergy is the carefully planned, wanton and brutal murder of three priests and two seminarians on July 4, 1976.

Approximately 500,000 Jews are also under attack by terrorist groups. Since March 1975, there has been a steady and marked increase in anti-Semitic literature. Nazi literature is proliferating on the bookstalls; strafe and bombings of Jewish buildings are regular; physical attacks are openly encouraged by neo-Nazi organizations. Slogans such as "Out Jewish Invaders," "Jews and Leftists Tremble, We Shall Return," and "Be a Patriot, Kill a Jew" have continually been written in leaflets and scrawled on walls. Strong protest to the government from religious communities has produced little change.

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Torment on Families

Amnesty International has collected numerous accounts of the suffering inflicted on families who seek the whereabouts of relatives. Most families have no idea where their relatives are and whether they are alive or dead. Those few who do find their imprisoned relatives and who live close to the prison experience a tedious visiting process. Usually they can make visits only on Fridays, which endangers their jobs and the support of their families. Many times they are required to present birth certificates or residence certificates, which are difficult for most to obtain. Often the local police use such certificate requests to subject the relatives to arbitrary invasions of their homes and to other acts of violence. Before being allowed into the prison for the 15-to-45-minute visits, the relatives must stand in line outside the prison for 15 to 18 hours, beginning the night before. At any time, the prison authorities can decide that some prisoners are *sancionados* (punished) and therefore cannot receive visitors. Relatives find this out only when it is time to go in.

Maria Luisa Torres, whose relative has a child in prison with her, reported: "Pregnant women or women with children are housed in Pavillion 49. This is 22 m. x 10 m. and there are about 25 women and 19 babies. There are two toilets, a bidet and a shower without hot water. As they are on the ground floor where the sewers block up, everything must pass out of the gratings. . . ."

Latin Refugees in Peril

Argentina has had a reputation for its openness and hospitality to the persecuted and oppressed of other lands. Like the United States, it is a country formed by immigrants and refugees. In recent years, over 100,000 Latin Americans from Chile, Uruguay, Bolivia, Paraguay and Brazil have sought political refuge in Argentina.

Since 1974, the refugees have faced increasing persecution from Argentine police and paramilitary death squads, as well as from collaborating security agents from their own countries. Mysteriously, many have disappeared or been killed. Amnesty International has direct evidence showing that Uruguayan, Chilean and Bolivian security agents are given custody of kidnapped refugees, who are taken back to their country of origin and tortured or killed there. A recent AI list of refugees abducted or killed includes a one-month old baby, a two-year-old child, many academics, lawyers, doctors and trade unionists.

U.S. Response

U.S. military aid programs have closely allied us to the Argentine military forces since 1934, when we established their Naval War College. Since 1946, we have generously given:

- $315 million in military aid—$150 million since the violence escalated in 1973;
- $49.3 million, part of which will be used for counter-insurgency programs and military training and education programs;
- $2.5 million for the training of military personnel in the U.S. and overseas.

Another U.S. aid program, the Drug Enforcement Administration, seems to be closely linked to the AAA and its founder, Minister Lopez Rega. In May 1974, when the U.S.-Argentine anti-drug treaty was signed, Rega commented on national TV: "The guerillas are the main users of drugs in Argentina. Therefore, this anti-drug campaign will automatically be an anti-guerilla campaign as well." Furthermore, it is interesting to note that hard drug consumption and drug addiction, in general, are insignificant in Argentina.

CZECHOSLOVAKIA:
A Country Struggling for Political Freedom

Czechoslovakia, a country rich in cultural and political history, seems quiet today eight years after the invasion by the Soviet-supported Warsaw Pact countries. Underlying this calm is the fact that hundreds of political prisoners face long-term imprisonment and family harrassment.

Most of the known prisoners belong to the intelligentsia—artists, writers, filmmakers. Historically, they have been the leaders of political movements throughout the 19th century to revive Czech and Slovak identity, of the first Republic (1918-1938) and of the struggle against Nazism. During the 1960s, Czech films were the harbinger of the cultural revival and Czech writers gained international fame. The constant and intense struggle for an open society culminated in the 1968 "Prague Spring," a brief era that encouraged freedom of speech and print.

The "Prague Spring" ended suddenly with the Soviet invasion, Dr. Gustav Husak's replacing President Alexander Dubcek and the intelligentsia's fleeing underground. During the first general elections (1971) of the new government, the underground opposed the government candidates through a covert leafleting campaign. Some 46 opposition leaders were brought to trial. The defendants in the political trials, all of whom were either Socialist or Marxist, denied that they were motivated out of hostility toward socialism.

Victims

DR. JAROSLAV SABATA is a 45-year-old Marxist political scientist and former member of the Central Committee. He was sentenced to six and a half years in prison. Members of Sabata's family have been imprisoned also. His daughter has been released but one son and his wife remain in prison. They were also convicted of participation in the leafleting campaign along with Sabata.

DR. MILAN HUBL is a historian and former rector of the Party College and member of the Central Committee. He was a theoretician of the "Prague Spring." Arrested in 1972, Hubl was given a six and a half year sentence.

ANTONIN RUSEK is an economist and father with three children. He was a former member of the Czech National Council and Federal Assembly. In 1972, he was sentenced to five years in prison for participating in the leafleting campaign. Rusek suffers inflammation of the respiratory tract. His wife has been dismissed from her teaching job to do work for the railway.

IVAN DEJMAL is 29 years old. He was arrested while a student at the Prague School of Agriculture in 1970. He was charged with membership in the Revolutionary Socialist Party and spent a year and a half in "investigation custody" before he was sentenced to two years in prison. Dejmal, though weakened by a gall bladder condition and hepatitis, was drafted into the army immediately after completing his prison term. The army treatment curtailed his freedoms, similar to prison, and harrassment continued. In the summer of 1974, he attempted suicide and was incarcerated in a psychiatric ward. After being sent back to the army he was rearrested. He is being held under custody in Prague—charged with "defamation of . . . friendly countries and corrupting the morale and military and political preparedness of soldiers."

Prison Conditions

Political prisoners face harsh living conditions in tiny cells (6 feet by 12 feet) with another prisoner. Sound monitoring equipment makes communications difficult between the prisoners. The political prisoners work in their cells sewing and sorting trinkets for 12 hours a day. The total lack of fresh air, natural light and movement and the generally inadequate diet (lacking nutrients) make convalescence necessary after their release.

Contact with their families is confined to one hour every three months for two adults and children. One letter a week can be written and two received only from the prisoners' families. It is forbidden to write about films, books or the prisoners' work.

Prisoners are bullied for the slightest breach of regulations. They are shouted at and their rights curtailed to keep them in permanent suspense and at the mercy of their jailers.

25. 6. 1973

Chí hoà Khe In.

Religious and Cultural Repression

There are patterns of the violation of freedom of conscience in Czechoslovakia which do not necessarily involve imprisonment. For instance, the continued harrassment of religious believers is evident. A number of Roman Catholic priests were forbidden to carry out their ministry and there were cases of short-term arrests and prolonged interrogations. Father Frantisek Jurecka has died because of health problems he suffered while in prison.

Reportedly, Roman Catholic laymen, one of them a scientist, were accused of influencing young people toward religious faith. Systematic efforts have been made to suppress the practice of religion through the closing of Catholic religious orders of women to new members.

Many writers and artists in Czechoslovakia are blacklisted or given only non-writing jobs—boiler stokers, garage attendants, clerks. Others are prevented from publishing, deprived of their incomes and right to work. These intellectuals are also punished through their family members. Children are not allowed to pursue an academic program and wives are restricted in their work in certain cases.

U.S. Response

On August 1, 1975, Czechoslovakia, the United States and 33 other countries signed the Helsinki Agreement. The participating states declared their determination to "respect and put into practice" certain principles. Among them was the principle of "respect for human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief." But these provisions are not legally binding on the participating states (as are guarantees in the U.N. International Covenant on Civil and Political Rights or the European Convention on Human Rights which have established international mechanisms for hearing complaints of violations). The Helsinki Agreement allows a citizen to register complaints with domestic authorities only.

INDONESIA: A Million Years of Capitivity

Political detention by the Indonesian government is one of the most serious and long-standing violations of human rights in the world. The present military government admits to holding 37,000 political prisoners, many for the past 11 years. Amnesty International and other human rights organizations place the figure closer to 100,000. For the TAPOLS (Indonesian political prisoners), most of whom have been held without trials and charges, their imprisonment has been estimated collectively at over a million years of captivity.

Since the abortive coup of September 1965, the military government has been arresting and detaining people indefinitely for alleged "direct or indirect involvement" in the coup. In the period following the military's takeover, approximately 500,000 citizens were massacred according to the chief-of-staff of Kopkamtib. Hundreds of thousands more were arbitrarily arrested.

Subsequently, basic constitutional rights of Indonesian law have been denied to former and current prisoners: the right to redress; the right to a speedy trial; the right to know charges; the right to communicate with relatives freely. All TAPOL cases are handled by a "team of attorneys," who are military and intelligence-appointed officers. Under Presidential Decree 19, it is this "team," not any civilian judicial body, that decides

the fate of TAPOLS. All TAPOLS mentioned in this study have never been tried nor do they know the charges against them.

Buru Isle of No Return

Between 1969 and 1971, the Indonesian government began to transport 10,000 "medically-fit" male prisoners to the remote island of Buru. Among the initial group were 600 youths under the age of 21. One boy was in the group simply because his father was a prisoner and he had no relatives in Java to care for him. His father has since died and the boy is still a prisoner on Buru. Buru is no picturesque isle. Diseases such as malaria, tuberculosis and elphantiasis are rife.

Euphemistically, the government calls Buru a "rehabilitation" or "training camp" set up "to prepare the detainees with the necessary ability and skill" to return to society. In fact, Buru is a forced labor camp and the harvests are sold by the government to neighboring islands to pay for the TAPOLS' keep. The government now has plans to increase the number of prisoners on Buru to 20,000.

Little is known about most of Buru's prisoners, as most are ordinary Indonesians—laborers, clerks, farmers. However, inmates in Buru indicate some distinguished Indonesian intellectuals.

Victims

SUPRIYO suffers from severe depressive disorders caused mainly by his lack of contact with his family. Before the coup, he was a journalist for *Antara*, the national news agency. At the time of his arrest in 1965, his wife, a member of Parliament, was overseas, where she remains today. His children are cared for by relatives in Indonesia.

ALIMAH volunteered as an elementary school teacher in West Irian. Because she was a member of a break-away teachers' union, banned after 1965, she was arrested with her other colleagues. Currently, she is in a women's detention camp in central Java.

SUGIYAH has spent half of her young life in prison. In October 1965, she was a common school girl of 14. She happened to have been in the wrong place at the wrong time—the Lubang Buaya Training grounds for para-military training where the abortive coup began. She, too, is in a women's detention camp.

PRAMOEDYA ANANTA TUR is one of Indonesia's foremost writers and social critics. Pramoedya has been in prison three times in his 51 years: first under the Dutch, then for several months in the early 60s and now since 1965 by the Suharto government without trial or charge. His wife and eight children have received only a few letters from him since his transfer to Buru in 1969.

FERDINAND RUNTURAMBI, a practicing Catholic and a former member of Parliament, was an active trade unionist. During World War II, he was arrested by the Japanese for his activities with the nationalist movement. He is currently on Buru for his international work in the labor movement.

Society of Fear

The government states that it is protecting the TAPOLS from society which would treat them like outlaws or outcasts if released. In reality, the principal difficulty that released TAPOLS seem to have is employment. Every Indonesian is required by the government to carry a card indicating that he or she had no involvement in the September coup. Former prisoners are not issued such cards. Practically all employers refuse to employ persons without cards for fear that the government authorities might suspect them.

Fear is a dominant factor in Indonesian society: in education, labor, business, the media, politics and religion. By continually reminding the people of the massacres in 1965 and subsequently detaining thousands, the government has essentially silenced critics and those interested in social change.

The only hope for change in the TAPOL situation rests mainly with the international communities. In recent years, as international criticism has grown particularly among the aid-giving countries, the military government has become more sensitive to the issue. To date, their conflicting and ambiguous statements about releases

seem to be only rhetoric to dispel potential foreign aid cut-offs.

U.S. Response

The U.S. government seems to recognize that the long-term detention of TAPOLS is a "serious human rights problem." It even recognizes that most prisoners are being held without trial and charges, simply because the military government lacks sufficient evidence to bring them to trial.

Yet, the United States has continued to provide the Indonesian junta with financial aid and training and military sales programs. Since 1965:

- Nearly $300 million in military aid has been provided;
- 5,267 military personnel have been trained in U.S. military schools;
- More than $17 million has been given in police and prison aid.

The arguments for giving such aid are usually couched in terms of our national security and protection for increasing U.S. investments. U.S. companies are involved in 90 percent of Indonesia's oil production. Besides the oil investments, U.S. corporations have about $1 billion invested in Indonesia.

IRAN: A Country of Contrasts and Extremes

Iran, the world's third largest oil producer, is about the size of Alaska. It is rich in arable land and mineral resources. In 1953 the popularly elected government of Dr. Mohammed Mossadegh was overthrown by a military coup supported by the United States. Now Iran is ruled by the Shah Mohammed Reza Pahlavi. He predicts his country will soon be the fifth most important power in the world.

- Government oil revenues in Iran have risen from $2.5 billion in 1971 to $18 billion in 1974.
- YET in Teheran two-thirds of the Iranian families receive less than $200 per person annually. 85¢-95¢ a day is minimum wage and a woman receives half of a man's wage.
- One-third of the government revenues goes for arms. The arms purchases from the U.S. increased from $2 billion in 1973 to $5 billion in 1974.
- There is one SAVAK (secret police) agent for every 450 citizens. The government spent $500 million to install IBEX, an electronic spy system.
- YET 70 percent of the population is illiterate; 96 percent of rural Iranian women are illiterate.
- YET Iran has one doctor for every 3,000 people. Life expectancy is 53 years; one-third of the children die by age five. One-half of the medical schools' graduates leave Iran every year.

Political Prisoners

There are an estimated 25,000 to 100,000 political prisoners, although the Shah admits to only 3,000. At present, some 4,000 Iranian political prisoners are women. Most are or have been subjected to beatings, rape and electric shock and maltreatment of their children in front of them.

There has been an extension of the activities of SAVAK to countries in which Iranians are living abroad in an attempt to prevent criticism of the Shah. Parviz Sabeti, deputy director of SAVAK, castigated both the FBI and the CIA for not keeping closer watch on Iranian exiles and student groups in America.

Victims

VIDA HAJEBI TABRIZI is a 36-year-old sociologist at Teheran University. She was arrested in 1972 because of the revelations in her research book on living conditions in rural areas. She was held for "inquiry" for a year before being charged and then sentenced by a military tribunal to seven years in prison. Due to torture, she has lost her sense of feeling in her hands and feet and developed a bad heart and poor circulation. She is still imprisoned despite suffering from an attack of meningitis.

AYATOLLAH H. MONTAZERI is a 65-year-old Iranian religious leader. Montazeri lost his hearing when his eardrums were perforated during torture. In late 1974, while under arrest, a large number of theology students, also detained with Montazeri, were ordered to beat him. They refused and were themselves tortured. Montazeri's 85-year-old father was also ordered to be beaten after he refused to ask the Shah for mercy for his son. The father and son remained adamant that there was nothing for which the son needed forgiveness and that he would be prepared to ask mercy only from God, not man. Montazeri has been neither tried nor charged but remains in prison.

MOUSAVI GARMAROUDI is a teacher with the ministry of education. Garmaroudi was arrested at the end of 1973. The Iranian authorities have never issued any charges against him. A poet in religious circles, Garmaroudi has been severely tortured. His wife was also arrested and tortured. She was held in prison for one year. Garmaroudi remains in prison.

SADIQ ZIBAKALAM is a student who was arrested upon his return to Iran in August 1974, after studying in England. Since then, he has been held without trial for his activities while abroad.

Executions and Death Under Torture

Since the 1953 coup, the Shah has continued a policy of systematic executions and death from torture. His first move was to imprison members of the Tudeh Party and National Front Organization. During the Teheran demonstrations in 1963 against the Shah, over 1,000 people were killed. Many people have received the death sentence and the government gives no notice of when the execution will be carried out. In the first two months of 1976, 15 people were executed but other lives have been saved because of international outrage.

MALEKI was forced to confess to crimes during his torture. The beatings and mistreatment continued until he was driven to suicide in prison.

HELMAT was held in Komiteh, an interrogation center, when the police announced he died of ill-health. Because of the torture scars on Helmat's body, his family was refused permission to view his remains.

U.S. Response

Former Assistant Secretary of State Joseph Sisco told a congressional committee in 1973 that Iran was one of the two "major elements of stability" in the Middle East and that it was "destined to play a major role in the continued flow of oil to consumer countries."

U.S. arms sales to Iran are $4 billion a year. (The United States is the world's largest exporter of arms.) They include sophisticated weapons like F-14s, F-16s. Senator Humphrey's staff report on

arms sales to Iran warned that "U.S. arms sales to Iran, totalling $10 billion since 1972, have been out of control." The report estimated that by 1980 Americans working in Iran could number 50,000 to 60,000 or higher, many tied to the arms program.

IBEX is a secret electronic intelligence gathering system which a U.S. firm is installing for the Iranian government. Many Americans are involved in the installation and training processes. IBEX will cost $500 million and U.S. Ambassador to Iran Richard Helms, former CIA chief, is reported to have been commissioned to plan the system's requirements. The program can be used for internal police spying or spying on other countries.

SOUTH AFRICA: Administration of Repression

The Republic of South Africa's policy of development (apartheid) violates many of the basic human rights of the majority of its citizens who are black (only 20 percent of the population is white). Among these violations are infringement on the right of blacks to travel within their own country, search and seizure at the will of police, imprisonment under a myriad of laws restricting black people, labor contracts which separate working men from their families for extended periods of time and force them to live in inhuman barrack conditions.

Obviously for a white minority to continue its "privileged" status, the rest of the population must be repressed and contained. The government of South Africa has, in fact, legalized its repression of blacks through the enactment of laws such as the "banning" laws, the Pass Laws and the notorious "Terrorism Act of 1967." The Terrorism Act, for instance, allows the security police to hold anyone indefintely, without charge and incommunicado. The act permits "endless" interrogation and solitary confinement. The victim's lawyer, spouse and priest can be refused information about the detainee. And, if the person is tried, the sentences can range from a minimum of five years to the death penalty.

Torture is common: Amnesty International reports that it has become an "administrative and systematic practice" of the South African government. The Christian Institute of South Africa documents some of the techniques:

- Hanging prisoners from rafters by a rope;
- Threatening people with assault and death;
- Holding their heads under water in a toilet basin;
- Depriving them of sleep;
- Standing prisoners blindfolded for five days and nights;
- Applying electric shock treatment to their genitals;
- Tying prisoners hands above their heads so that their feet barely touch the ground; and
- Assaulting them with kicks and karate blows.

Victims

NELSON MANDELA is a 56-year-old lawyer and leader of the banned African National Congress. His defense of hundreds of South African political prisoners and his political leadership among black South Africans led to his imprisonment. His wife, Winnie, has also been detained and

arrested many times. Mandela speaks about his life this way, "During my lifetime I have dedicated myself to the struggle of the African people. I have cherished the ideal of a democratic and free society. . . . It is an idea for which I am prepared to die." In June 1964, Mandela was sentenced to life imprisonment and sent to the infamous Robben Prison Island.

MIZIMKHULU GWENTSCHE is a member of the African National Congress. Gwentsche served five years on Robben Island as a political prisoner. After his release he was "banned" under the Suppression of Communism Act. Again in 1974, he was detained by the security police and released after more than four months in solitary confinement. Gwentsche brought charges against the government for assaulting, kicking, and hitting him. He is once again being detained without charges.

A renewed wave of detention in 1975-76 and a series of major political trials indicates the white minority government's intransigency toward political freedom. Simultaneously, new legislation designed to reinforce the systematic repression was introduced, according to the International Commission of Jurists:

- The Internal Security Commission Bill creates a "legalized witch hunt." The commission has inquisitorial powers while persons before the commission do not know charges against them or have legal representation.
- The State Security Bill extends the "Suppression of Communism Act of 1950." Under this law, any organization that engages in activities which endanger the security of the state or maintenance of public order is illegal. Even witnesses detained under this law can be held in solitary for six-month periods which are renewable—with no court-ordered release possible.

In January 1975, nine members of the South African Students Organization (SASO) were charged under the "Terrorism Act" which carries a minimum five-year sentence and a maximum of death. Their "crime" was an attempted pro-Frelimo (the liberation movement of Mozambique) rally in Durban, South Africa. The government banned the rally and then began a series of raids against members of SASO which promotes "black consciousness." Two hundred and fifty persons were detained during the 1975 and 1976 raids. Nine persons, tried in February 1976, remain in prison. The names of the "SASO Nine" are: ABSOLOM CINDI, SATHS COOPER, MOSOUA LEKOTA, SBINI MOODLEY, JUSTICE MYENZA, PANDELANI DEFOLOWHODWE, NKWENKE NKOMO, and GILBERT SEDIBE.

REV. ALAN HENDRICKSE is national chairman of the Coloured Labor Party. Hendrickse is a pastor of a Congregational Church. He was imprisoned under the Internal Security Act on August 26, 1976. His son Peter Hendrickse, 17, is said to be detained also.

RAYMOND SUTTNER is a University of Natal Law Lecturer. He was physically and psychologically abused following his detention in June 1975 by South African government authorities. He was charged under the "Terrorism Act" and sentenced to seven and one-half years in November 1975. While being held incommunicado, he has no means to protest prison treatment through legal means.

U.S. Response

Over $1.5 billion is invested in South Africa by 300 U.S. corporations, including some of the major multinational firms. The U.S. government has legislated $250 million in export-import guarantees for South Africa. Many corporations have contracts with the police and army.

REFLECTION/ACTION GUIDE

Suggestions about using this guide:

A. These are suggested session studies and may be adapted to your situation. REFLECTION may be used for the first session and corresponding ACTION for the second session.

B. The sequence of these sessions can be changed. However, the adoption of a political prisoner or prisoners is an essential action. The group should continually receive reports on the adopted prisoner(s). When possible, inform the adopted prisoner and his/her family of your actions.

C. It is to be hoped that on going commitment will continue after these sessions.

D. If the adopted prisoner is released, the group should celebrate (the group has earned it), and adopt another prisoner (he/she needs it).

1. BECOME A CAPTIVE'S ADVOCATE

REFLECTION

- Read the Paraliturgy (as a group). Note the case of Thieu Thi Tao. Discuss the Gospel imperative for helping others.

ACTION

- ADOPT A POLITICAL PRISONER. Become this person's keeper, willing to look after him/her. A group may want to adopt more than one prisoner. Names of prisoners in addition to those in this booklet are available from human rights organizations. (See Resources.)
- WRITE for more information about your adopted prisoner to:
  a) Human rights organizations that keep files on individual prisoners. (See Resources.)
  b) Your congressperson and senators. They should be urged to follow up by writing the department of state for you on behalf of the prisoner, and to keep you informed.
  c) The government detaining your adopted prisoner. (See list of embassy addresses in the Resources.)
- ASK detailed questions concerning:
  a) The health of your adopted prisoner.
  b) Why she/he was imprisoned, if he/she has received a trial with due process and when released is expected.
  c) The condition of other members of the family and relatives.

2. WHAT ARE HUMAN RIGHTS

REFLECTION

- Acquire and read the U.N. Declaration on Human Rights.
- Read Archbishop Gerety's testimony on human rights.
- Discuss what you know about human rights.

ACTION

- INVITE a representative of an international human rights organization, a government official or U.N. representative to discuss ratification and enforcement of international human rights agreements. Ask them to bring copies of these agreements. Note the status of U.S. ratification.

3. VISIT A PRISONER

REFLECTION

- Read and discuss the Passion of Christ (Gospel accounts of the arrest and crucifixion). Read "Prayers on the Way of the Cross," from *Prayers*, by Michel Quoist (Sheed and Ward, NY, 1963).
- Read the section on the Technology of Torture
- How is the U.N. Declaration of Human Rights being violated in your prisoner's country?
- During the discussion ask four to eight people to sit in a 6' x 8' section of the floor "cell" with legs straight out. Others can sit on straight-backed chairs with legs suspended out for as long as they can endure. (The people in the "cell" should not be allowed to move or speak during the first part of the discussion.) "Free" them and ask for their comments.

ACTION

- VISIT a local prison or INVITE a former U.S. prisoner to talk to the group about the physical and mental effects of confinement.
- ROLE PLAY:—What would happen to your family if you were arrested and sent to a remote area?
  —Attempt to find a job after having been released from prison. (See Indonesia section.)

—Your family's attempting to visit you in prison. (See Argentine section.)

4. UNDERSTAND THE PEOPLE

REFLECTION

- Explore what the group knows about the country of your adopted prisoner(s), i.e., culture, economy, political system, history, family structure, class system, racial and minority problems, relationship to the United States.

ACTION

- Divide the group into sub groups and ask each to take one of the following assignments for the next session:
  a. Prepare a simple dish or snack from the country of your adopted prisoner.
  b. Obtain a film, slide show or photos of the country.
  c. Investigate the religion(s) in the country.
  d. Bring music, poetry or folktales of the country.
  e. Investigate materials available in your local library and school on the country.
  f. Write to resource organizations specifically concerned with the country.
  g. Seek speakers who may know about the country.

5. SET THE CAPTIVES FREE

REFLECTION

- Read the section on U.S. involvement and human rights. Reflect on how our tax monies are used to support a variety of governments.
- Decide what our government can do to free the prisoners.

ACTION

- WRITE or VISIT your elected officials.
- ASK your representative and senators to help free your adopted prisoner(s). More specifically, direct them as your elected representatives to:
  a) Speak out for human rights.
  b) Vote for aid reduction to repressive governments.
  c) Initiate further human rights legislation and ratification of human rights covenants.
- OBTAIN specific legislative materials and your elected officials' voting records on human rights issues. (See Resources.)

6. SET OURSELVES FREE

REFLECTION

- Reflect on personal life styles and the impact of commercialism and consumerism.
- Read sections on South Africa and Iran and Indonesia.
- Discuss U.S. corporations' relationship to human rights.

ACTION

- VISIT or WRITE corporate officials to question their policies. (Give particular interest to those corporations your group has investments in, such as church and family.)
- SEEK possible actions through stockholders' resolutions. (See Resources.)
- IMPLEMENT personal and group life styles that contribute to freeing the prisoners and oppressed peoples.

7. TEACH OTHERS

REFLECTION

- Read Isaiah 58:1-12.
- Discuss ways in which you can communicate to other people in your school, church, community and country what you are doing and what they can do.

ACTION

- TELL others about your adopted prisoner(s).
  a) Write a letter to the editor, make a poster or show a film or slides to a community group.
  b) Use the Paraliturgy in your church and religious groups.
  c) Urge your local TV, radio or newspaper to do a special report or editorial on human rights.
  d) Ask that human rights become a prominent part of your school, church and community programs.
  e) Ask your libraries to obtain more materials on human rights.

RESOURCES

Organizations Each of these organizations publishes newsletters, has additional resources and/or names of political prisoners:

Ad Hoc Committee for Human Rights in India, 777 U.N. Plaza, New York, NY 10017.

American Committee on Africa, 305 East 46th St., New York, NY 10017.

American Friends Service Committee, 1501 Cherry St., Philadelphia, PA 15102. Compiles materials on human rights in South Africa. AFSC has several projects which research U.S. involvement in many countries.

Amnesty International, 2112 Broadway, Suite 309, New York, NY 10023. Maintains biographical materials on thousands of prisoners and disseminates this information throughout the world. Also publishes numerous publications on human rights.

Campaign for a Democratic Foreign Policy, 1508 19th St., N.W., Washington, D.C. 20036. Creates grassroots educational materials on U.S. foreign policy and human rights.

Center for International Policy, 122 Maryland Ave., N.E., Washington, D.C. 20002. Researches human rights and economic issues.

Clergy & Laity Concerned, Human Rights Coordinating Center, 1114 G St., S.E., Washington, D.C. 20003. Compiles biographical data on prisoners, monitors human rights activities in Washington, distributes films, resources and arranges speaking tours.

Coalition for a New Foreign and Military Policy, 110 Maryland Ave., N.E., Washington, D.C. 20002. Monitors foreign policy, publishes "Legislative Update" for local constituents; compiles voting records and background materials on human rights.

Committee for Artistic and Intellectual Freedom in Iran (CAIFI), 156 Fifth Ave., Rm. 600, New York, NY 10010.

Episcopal Churchmen for Southern Africa, 14 West 11th St., New York, NY 10011.

Friends of the Filipino People, 11 Garden St., Cambridge, MA 02136. Has slide show and extensive literature.

IDOC—International Documentation, 235 E. 49th St., New York, NY 10017. Publishes many reports on human rights.

International Commission of Jurists, 777 U.N. Plaza, New York, NY 10017. Works for the release of prisoners and has a strong relationship with the U.N. and lawyers.

International League for Human Rights, 777 U.N. Plaza, New York, NY 10017. Compiles research on human rights.

Lithuanian R.C. Priests' League of America, 147 Montgomery Place, Paterson, New Jersey 07501. Publishes materials about suppression of the Catholic Church in Lithuania.

National Chile Center, 156 Fifth Ave., New York, NY 10010.

North American Coalition on Human Rights in South Korea, 475 Riverside Drive, New York, NY 10027.

Research Center for Religion and Human Rights in Closed Societies, 475 Riverside Drive, New York, New York 10027. Compiles information about attitudes and practices of Communist parties. Publishes a monthly report "Religion in Communist Dominated Areas" (RCDA), focusing on violation of religious freedom and other human rights.

Solidarity Committee with the Argentine People, 853 Broadway, Suite 414, New York, NY 10003.

The Southern Poverty Law Center, 1001 South Hull St., Montgomery, AL 36101. For more information about such cases as Johnny Ross, referred to in the Paraliturgy.

TAPOL/USA—Campaign for Political Prisoners in Indonesia, P.O. Box 609, Montclair, New Jersey 07042.

United Nations Association USA, 345 East 46th St., New York, NY 10017.

U.S. Committee for Justice to Latin American Political Prisoners, 853 Broadway, New York, NY 10003.

Foreign Embassies

Embassy of Argentina, 1600 New Hampshire Ave., N.W., Washington, D.C. 20007.

Embassy of Czechoslovakia, 3900 Linden Ave., N.W., Washington, D.C. 20008.

Embassy of the Republic of Indonesia, 2020 Massachusetts Ave., N.W., Washington, D.C. 20036.

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Embassy of Iran, 3005 Massachusetts Ave., N.W., Washington, D.C. 20007.

Embassy of South Africa, 3051 Massachusetts Ave., N.W., Washington, D.C. 20008.

Books/Periodicals

Annual Report, 1975/76, Amnesty International.*

"Congressional Hearings on Human Rights," Subcommittee on International Organizations, U.S. House of Representatives, Washington, D.C. 20515. Hearings on Brazil, Chile, Argentina, South Korea, Indonesia, Philippines, Iran, Uruguay, Paraguay, Nicaragua, El Salvador, Guatemala, Haiti, and the USSR are available upon request from the House subcommittee.

"Human Rights," *IMPACT*, 202 Balagtas St., Pasay City, P.O. Box 2950, Manila.

Human Rights and the Legal System in Iran, by William J. Butler, Esq. and Georges Levasseur, International Commission of Jurists, March 1975.*

Matchbox, Amnesty International, quarterly periodical.*

Political Detainees in the Philippines, Association of Major Religious Superiors in the Philippines March 31, 1976. Available from Friends of the Filipino People.*

*See Organizations List for addresses.

Racial Discrimination and Repression in Southern Rhodesia, International Commission of Jurists.*

Report of Commission of Enquiry Into Human Rights in Paraguay, International League for Human Rights, September 1976.*

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